

AUXILIARY GUIDE NUMBER FOR OCTOBER

THE LATTER-DAY SAINTS'
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“Every faithful, upright person in the Church or Kingdom of God enjoys the gift of the Holy Ghost, which is a sure preventative against all deception.”—ORSON PRATT.

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WHY KEEP THE WORD OF WISDOM?

ELDER JOSEPH F. MERRILL

OF THE COUNCIL OF TWELVE

UNTIL modern times people believed that they lived in a fortuitous world. Phenomena were matters of chance. The weather was freaky and was subject to any kind of change as pleased the whims of demons or gods. The people truly lived in fear of nature and believed in all kinds of ridiculous incantations as a means of appeasing the gods in control of the forces of nature.

But out of the Renaissance sprang the beginnings of modern science. Men became inquisitive. They began to ask questions of nature. And the more carefully planned these questions were, the more clearly men began to see that nature was not freaky. Eventually they learned that under exactly the same conditions, nature always behaves in the same way. It was then that men learned they lived in an orderly world—a natural world governed by law, in a universe where natural law is supreme.

The same fact is expressed in Section 130 of the Doctrine and Covenants, in these words :

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

Now we learn from science as well as from the Doctrine and Covenants that our bodies as physical entities are subject to natural law. There are laws of health. They are taught in all text books and classes that deal with the subject of personal hygiene. A few years ago I heard one of the prominent doctors of Salt Lake City say in a public address that the Word of Wisdom is, for its length, the best document on health of which

he had any knowledge. All experts acquainted with the Word of Wisdom pronounce it an excellent statement on matters affecting health. And so we can say that one reason we keep the Word of Wisdom is because its observance is required as a condition for keeping our health.

Good health is one of our greatest blessings. It is especially so to Latter-day Saints. To them life is extremely significant, the sojourn here in mortality furnishing an opportunity for growth and development, the influence of which will extend into the life beyond the grave; for all the knowledge, wisdom and power to which we attain in this life will rise with us into the resurrection and go with us into eternity.

That our bodies may be full of joyous and vigorous health, we must keep the laws of health. No wise person any longer questions this fact. To fulfil best the purposes of life, abundant health is necessary. Growth depends upon activity. This is a law of life. But activity is likely to be joyous and vigorous only in health. Our service—and service is necessary for spiritual growth—will largely depend on the state of our health.

Further, as the Apostle Paul said in writing to the Corinthians. "Know ye not that your body is the temple of the Holy Ghost which is in you?" Yes, our body is also the temple of the immortal spirit, the intelligent part of our being, that part of us that makes us literally the children of our Father in heaven.

OUR RELIGIOUS PHILOSOPHY TEACHES CLEANLINESS

Our religious philosophy as well as the laws of health requires us to keep our bodies sweet and clean and pure. If filthy, they cannot be acceptable tabernacles for the Holy Spirit; and if weakened by foolishness and poisons we are handicapped in that development and service so necessary to please our Heavenly Father and to fulfil the purposes of life which qualify us to pass without handicaps into the life beyond the grave.

The revelation on the Word of Wisdom sets forth "the order and will of God in the temporal salvation of all saints in the last days." Is it not a high privilege to learn by direct revelation what the order and will of God is relative to these matters and to learn from Him what we can do to keep us in health? And you know He tells us His revealed code of health is not an involved programme that only the strong can carry out. On the other hand, the Lord says it is "adapted to the capacity of the weak and the weakest of saints, who are or can be called saints." These being the words of the Lord Himself, is there any member of the Church who would care to assert that he cannot keep the Word of Wisdom?

And now let us listen to the marvellous promises the Lord makes to those who will truly obey the Word of Wisdom. We find them expressed in these words:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Who is there among us so small, so weak, so indifferent as to deny himself these rich blessings? But let us remember that the Word of Wisdom contains a great deal more than a non-use of tea, coffee, liquor and tobacco.

For proof of this statement please carefully and thoughtfully read the document through and through again. Doing that, you will at least be rewarded by a better knowledge of what has been called the greatest health document ever written.

In this connection the convincing testimony of President Heber J. Grant is in point. He wrote :

I am an observer of the Word of Wisdom. I am in my seventy-seventh year, and to-day I can do more work than when I was a young man of twenty-seven; and it is my personal testimony to the saints and to all men that I enjoy as perfect health as could be expected, and that it is due to my obedience to the law of God upon which health is predicated. I was a weakly child, not a strong boy or young man, and was refused life insurance by several of the largest and best companies; and yet to-day I could not ask for better health than I am enjoying.

All my life I, too, have tried to the best of my knowledge to obey the laws of health as expressed in the Word of Wisdom. Since a boy I have been a student and a teacher. But for more than fifty years I have not been absent from school or office a single day on account of sickness. For this I do not boast, but give grateful thanks to the Lord. . . .

May the Lord give us faith and strength and courage to observe the Word of Wisdom and His other laws. I humbly pray.—(Address given at the conference of the Deseret Sunday School Union, Salt Lake City, April 9th, 1933.)

TRUE WORSHIP

ELDER NEPHI JENSEN

“I DON'T like to go to meeting and listen to people sing ‘Come, Come, Ye Saints!’” said a young lady glibly one fine June Sunday. She spoke to a young man of education and culture who had just suggested going to Church instead of to the park.

Why not go to the park on a Sunday evening instead of to Church? Did not Johnson write :

How near to things that are good
Are the things that are fair?

Johnson's philosophy is still true. But the wisdom of that other poet is equally sound :

I slept and dreamed that life is beauty;
I woke and found that life is duty.

Nature may entwine its beauty into the fibres of the soul, but it cannot put into the heart the supreme mandate of morals. “I ought.” Religion alone can add to the “sense of beauty” the “sense of duty.” And without this divine consciousness of obligation to live beautifully, going into the presence of “things that are fair” is merely a higher species of self-indulgence,

It is what we do with the holy thought, "It is for God, the All-good, the All-beautiful," that really ennobles the soul. There is a higher cultural power in the spirited singing of a hymn of praise than in miles of shady lanes and banks of flowers. The flowers may evoke esthetic delight, but the hymn is the intense expression of the soul's inmost adoration for the One who put in the flower its heart of fire. Worship is more than delight in fine things. It is deeper than pleasure in the sublime. It is the soul's pure love poured out without measure at the shrine of Him who is at once the Good, the True and Beautiful.

Colonel Robert Ingersoll, the brilliant agnostic, seriously recommended the substitution of the theater for the Church. He believed that a higher refinement comes from witnessing noble human impulses dramatically acted out than in praising God. No one doubts the ennobling influence of high-class drama. When the hero in the tragedy dies that his ideal may live in us, we are made to will what he wills. But the agnostic's philosophy leaves out of account the divine element in man. No matter how great the human act we witness, it only inspires admiration for the human. But when we contemplate the marvellous ways of God, there is awakened in us admiration mingled with reverential awe. The human soul in its deepest depths is divine, and no note from any art can touch its centre. It is only when we deeply and reverently meditate upon God's glory that our spirits are purified. The intense outreaching for fellowship with the Maker of all entwines God's nature in our natures and welds His will to our will.

LOVE OF FINE THINGS CANNOT DISPLACE WORSHIP

Mere delight in the fine things of art cannot take the place of worship. Art for art's sake ends in art for pleasure's sake. But pleasure-seeking, though prompted by the finest taste, cannot bring the soul's purest satisfaction. The living form carved by the master's chisel is as cold as marble to the soul that is athirst for the spirit that comes from the real heart of things. Music that is not the soul's sincere yearning for the harmony of harmonies has no meaning for the soul in its deepest hours. Even the poet's heart-throbs do not calm the distracted mind when the glory of this world lies in ashes at our feet. Then the bowed head is eloquent, and the broken heart is the soul of nobility.

There is something in the soul like the tendrils of the vine that reach out for support. It is the divine ego which in our best moments harks back to our primeval hearthstone. In these calm hours we seek for communion with the One who is back of nature and the Maker of the maker of art. This lofty meditation and holy aspiration is worship. It is deeper than the sylvan glen. It is truer than anything wrought by brush or pen. It is as pure as the heart of the lilies. It is the sign of greatness and the soul of Godliness.

True worship is the play spell of the noblest soul. It sets us free from the enslaving monotony of sordid thoughts; and sends the mind out on the playgrounds which are as broad as eternity; and lifts the heart in gladness above the stars. Who, in his deeper moods, cares to think of lands and cattle, stocks and bonds? In these finer moments even the scientist's latest fact,

and the philosopher's profoundest theory are but cold abstractions. And it is but a hollow mockery to dash from one glittering vanity to another. They alone are genuinely happy whose souls are so pure and humble that they fit perfectly into the harmony of harmonies in the universe.

Worship is the use of the faith-faculty to find eternal truth. And this faculty, like every other, grows by use. Deep thought about the marvellous ways of God, and earnest invocations sent up to His throne more than anything else intensifies the fever of that divine faith which alone gives unity and divine perspective to life by linking to-morrow and to-morrow's to-morrow with to-day. Just as surely as energetic work develops physical strength, so certainly does deep, genuine, earnest striving of the soul for union with the Divine increase that faith in God which is the greatest asset in life.

GOD IS APPROACHED THROUGH WORSHIP

The heart ardently lifted up in pure adoration of God becomes kin to the Eternal Father; and God's Spirit enters the heart so mellowed by worship and makes him so certain of the majesty of truth, the nobility of goodness, the sublimity of purity, that evil things become utterly loathsome to him. Only this certain assurance that the Maker of star and sod is the Eternal Captain of righteousness nerves us to live nobly and heroically in this world of petty vanities and enticing deceits. This testimony is the saint's strong anchor that holds him securely to the eternal rock of truth. It dispels every fear, puts heart in hope and redoubles courage.

True worship is an expression, in thought, meditation, song, prayer and praise, of intensified faith in God. Real faith in a real God is the very soul of worship. Without this robust faith, worship becomes a mere insipid sentiment and a dead form of a weird emotional outburst that is neither sane or beautiful.

Real faith-inspired worship is one of the outstanding marks of true religion. It expresses itself in deep, calm earnestness and sober fervency. Such is the spirit of the distinctive religious assemblies of the Latter-day Saints. William Jennings Bryan, a man of international note as orator and writer on moral and religious subjects, at the close of a session of general conference of the Church which he attended, said, "I have never witnessed such religious fervour in my life before."

This unusual "fervour" was the expression of a faith in God so deep and so certain that those who possess it can "endure as seeing Him who is invisible."—(*Deseret News*, August 19th, 1933.)

THE LAW OF THE LOOM

SOME time ago it was my privilege to witness in full operation one of the great modern machine looms used for weaving English woolen cloth of the highest grade. The machine was a marvellous exhibition of human ingenuity. Numerous shuttles carrying thread of various kinds and colours flew back and forth, at correct moments, inserting a thread here, a thread there, and another thread somewhere else, until the pattern conceived in the mind of the designer was firmly imbedded in the finished

cloth. The great labouring loom, produced and directed by human intelligence, made a picture that lingers in the mind.

One woman was watching and controlling the operation of the huge, complicated, almost living machine. Whenever a thread broke she deftly joined the ends together. If any part of the machine failed to operate she set it quickly into action again. I congratulated her upon the deftness, quickness, and certainty with which she attended to the operation of the loom. She was too intent upon her work to enter into conversation, but she did say, "Yes, I must keep these threads tied together and I must see to it that every part of the machine is working properly, for, don't you see, one broken thread, or one part of the machine, however small, out of commission would spoil the pattern and make an inferior, perhaps unsaleable cloth. Full harmony of action produces a perfect pattern."

In another part of the mill a group of women toiled with needle and thread, with straining eyes, to repair the cloth wherever a thread had broken or a part of the machine had failed to operate. The director who showed us through remarked, "Yes, a broken thread becomes a very expensive luxury."

THE LESSON OF THE LOOM APPLIED TO LIFE

As we left the mill I pondered the lesson of the loom—an old one, often told. The Plan of Salvation, the Gospel, is made up of many principles and practices. When these are brought into harmonious operation—warp of principle and woof of practice—all parts of the Gospel system, the pattern conceived in the mind of the Eternal Father is reproduced by man, complete, beautiful, enthralling. Every soul brought into the world is the caretaker, the controller of a life set to weave a perfect pattern. The business of life for every one of us is to see to it that no threads are broken, no laws violated, so that the eternal pattern of beauty, harmony, and sufficiency for eternal needs, may not be marred nor its eternal value diminished.

To weave such a perfect pattern into life a person must strive to obey all the principles set to govern humanity. One law may not be obeyed and another cast aside in disobedience. To approach perfection, that is full and daily joy, especially in the spiritual heights, every principle of truth must be obeyed. It is the broken thread, the forgotten law, the dishonoured principle, that destroys the divine pattern of life.

There are those who say that the whole law—all the principles—cannot be obeyed, that it is too much for frail humanity to do so. This is an error, for it has been so ordained, in the very creation of life, both of body and soul, that the laws to which obedience is required, the actions enjoined upon man, when all are obeyed, help one another to achieve a harmony and peace, an understanding and ultimate power of achievement, which cannot otherwise be gained. Moreover, since perfection is unattainable by imperfect man, the judgment of Heaven will be measured by our sincere and earnest striving to obey the law, the whole of it, rather than by our actual attainment.

The law of the loom may be applied to us as a Church, a stake, a ward, a family. Let every family observe the requirements placed upon Latter-day Saints, watching carefully lest one principle snap, and the deep, joyous satisfactions of the heart

enter the family circle. Let a ward dwell together in unity, serving one another, helping the weak and the weary, sustaining those who are called to leadership, reaching out forever for power to conform to the law, and such a group of people become of good and lovely report, with a gentle, healing influence, a group whose fame is spoken of gratefully, a people who are hallowed in the Heavens above.

It is even so with the stake and with the Church.

There are many among us who are weaving perfect patterns of life, whose one concern is to catch up and join together the broken threads of the hurrying shuttles. These noble souls are found not only under the eaves of the temples, in the presence of inspired leaders, but are met with everywhere, in the far distant missions, on the very outposts of Zion. They are courageous in their faith, powerful in their will for righteousness. They strive and often succeed wonderfully well to live the whole of law, restored to earth in the mercy of the Lord. They live beautiful lives, none better. They show what man may do if the warp of faith from within his soul and the woof of daily righteous striving are in harmonious action. Such honoured and respected lives, for whom even the scoffer stands aside, are the product of the law of the loom, in which every thread must be unbroken, every law held in honour. They are the strength of Zion.

Into the stakes and wards, the missions and branches of Zion; the Evil One comes with stealthy feet. He snaps a thread here, he puts a cog out of commission there; and we, unguarded because of our eager pursuit of the fleeting things, find to our horror, our discontent, and deep sorrow, that the pattern of our lives, intended to be beautiful, has been robbed of its beauty, that senseless streaks replace the balanced lines and harmonious colours that were planned. We must forever be on the alert, as the woman at the loom, to watch our every hope and act and striving, so that when the threads are broken and the parts of our lives are out of full commission, we may set them right again, and regain the pattern of our lives.

The cost of repairing the injured pattern is great; and repaired it must be. It is easier, cheaper, more enjoyable to weave the pattern correctly. Remorse and sorrow attend all who fly in the face of law. Sneers and snubs make a poor armour against eternal retribution. That is also a lesson of the loom.

The eternal plan of salvation, the Gospel, will lift all who seek to obey every law—men, women, and children—into unending happiness, understanding and exaltation. For them Heaven will descend upon earth and earth will be lifted into Heaven.

May we all watch with eagerness for the broken thread that may destroy the beauty of the patterns of our lives.—W.

SCOTTISH AND LONDON DISTRICT CONFERENCES

THE dates of the London and Scottish District conferences have been interchanged. Scottish District will meet in conference on November 12th. London District will convene on October 22nd. This change, it is hoped, will enable both President and Sister John A. Widtsoe, and President and Sister Joseph F. Merrill of the European Mission to meet with the saints who attend the London conference.

THURSDAY, SEPTEMBER 21, 1933

EDITORIAL

WELCOME! PRESIDENT MERRILL

ELDER JOSEPH F. MERRILL, of the Council of Twelve, accompanied by his wife, arrived in Europe on September 19th to take up his labours as President of the European Mission of the Church of Jesus Christ of Latter-day Saints. On October 1st Dr. Merrill will assume charge of the European Mission Office.

Missionaries and members of the European Missions everywhere extend unto Brother and Sister Merrill a hearty welcome and the sincere wish that their stay in Europe, overshadowed by the blessings of the Lord, may be pleasant and profitable to them, and to all concerned.

We have cause to rejoice that so competent a man as is Dr. Merrill has been placed at the head of the European Mission. He comes to the work with rich life experience in the service of both the Church and the State. He is highly educated; a teacher of fine skill; familiar with the doctrine and organization of the Church; a speaker of convincing power; devoted to the restored Gospel and courageous in its defense; a sound adviser and a true friend. He comes with demonstrated powers of leadership. The work will prosper under his guidance.

Sister Merrill is likewise of outstanding ability and experience. Like her husband, she has been blessed with a splendid education. Her understanding of European conditions will be a great help to the saints in their pursuit of the established activities of the Church.

The love and loyalty of the European Saints, missionaries and members will go out to these fine people who have come to be their leaders and teachers. From thousands of households daily prayers will arise in their behalf.

May the Lord bless and prosper Brother and Sister Merrill in the work to which they have been divinely called. May their efforts be magnified by the power of heaven for the advancement of the cause of the Lord in these latter days.

Again, welcome to them both!—W.

JOSEPH F. MERRILL

A biographical sketch of Dr. Joseph F. Merrill was published in the *Millennial Star*, January 12th, 1933 (Vol. 95, page 17). The following summary of Brother Merrill's life, taken from *Who's Who in America*, will refresh the memories of our readers:

Educator: born in Richmond, Utah, August 24th, 1868; son of Marriner Wood and Maria L. (Kingsbury) Merrill; graduate from Normal School

of University of Utah, 1889; B.S., University of Michigan, 1893; Cornell, summers of 1893 and 1902; University of Chicago, summers of 1894, 1896, 1897; Ph.D., Johns Hopkins University, 1899; D.Sc., University of Utah, 1920. Married Annie Laura Hyde, of Salt Lake City, June 9th, 1898. She died February, 1917. Married Emily L. Traub of Ft. Wayne, Indiana, June 29th, 1918. Assistant Professor of Chemistry 1893-97, professor of physics and physical chemistry 1897-99, director Utah State School of Mines and Engineering 1897-1928, professor of physics and electrical engineering 1899-1928, director of war training 1918, University of Utah; Commissioner of Education, Church of Jesus Christ of Latter-day Saints, 1928-33, Apostle of the Church of Jesus Christ of Latter-day Saints, member of the Council of Twelve, October, 1931. 1st counsellor in presidency of Granite Stake, 1911-19. Member and Secretary Utah State Conservation Commission 1909-1912. Advisory member Democratic State Central Committee, campaigns 1910, 12, 14, 16. Fellow American Institute of Electrical Engineers A. A. A. S., American Physical Society, Utah Academy of Science. Member Society for Promotion of Engineering Education, N. E. A., Utah Society of Engineers (pres. 1907-10). Utah Teachers' Association (pres. 1911). Member of the Governing Board of Engineers, Council of Utah, 1921-27 (pres. 1923-24). Author: *Manual of Physics*, 1907, 3rd edit. 1927. Home: 1324 East 1st South Street, Salt Lake City, Utah. London address: 5 Gordon Square, W. C. 1.

PRIESTHOOD

THE NEW SEASON

THE course of study for this year has been chosen by President John A. Widtsoe, and consists of twenty-four chapters specially selected from *The Vitality of Mormonism*, by Dr. James E. Talmage. These have been prepared in booklet form by the Mission Office, and are available for use. Accompanying each chapter are questions for class discussion. The study course will be taken up on alternate nights, with Gospel talks and discussion on the other two nights of the month.

October.

First Week: Opening exercises. Local Priesthood activity report considering past summer's achievements and aims for the winter. Two twelve-minute talks: First—"Men's Testimonies of God as recorded in the Old Testament." Second—"Men's Testimonies of God from the New Testament." Objective: To show from Biblical witnesses that there is an intelligent, purposeful Supreme Power that controls the universe. (See Centennial Tract 5.)

Second Week: Opening exercises. Local Priesthood activity report. Lesson: *Vitality of Mormonism*, Chapter One, "The Holy Trinity." Have scriptures handy so that the author's references may be looked up. Can you prove that God exists?

Third Week: Opening exercises. Priesthood activity report. Two twelve-minute talks: First—"The Purpose and Intelligence of God as shown in the Book of Mormon." Second—"The Distinct Personalities of the Trinity as revealed in the Book of Mormon." (See the 11th Chapter of I Nephi for references concerning the Holy Ghost.)

Fourth Week: Opening exercises. Priesthood activity report.

Lesson: *Vitality of Mormonism*, Chapter Two, "The Beginning of the end." Discuss the questions at the end of the chapter. Do you think it would take unusual intelligence and reasoning power for Joseph Smith to ask for wisdom of God? Why?

RELIEF SOCIETY

AGAIN a new season lies before us. New and joyful experiences are certain to be ours if we take full advantage of all the Society has to offer.

The lessons are full of interest and powerful teachings, and will be ready for your use the first week in October. The year's course is being printed under one cover and contains, besides the lessons, valuable instructions prepared by Sister Leah D. Widtsoe, President of the European Mission Relief Societies. In a clear manner, we are given a suggestive programme for the "Work and Business" meeting, and also two models of a Teacher's visit.

Many favourable comments have been sent to me concerning the successful summer programme. Splendid strides have been taken towards the preparation of the Autumn Bazaar. If the same enthusiasm is continued, I feel certain that the success of the British Mission Relief Society is assured.

As one united sisterhood, let us use every effort to further the wonderful cause in which we are engaged.

First Week. Opening exercises. Preliminary programme. A brief talk by the Branch Relief Society President or representative: "Our Plans and Desires for the New Season—1933-34." Lesson text: *Theology*—Obedience to Law the Basis of Reward—Lesson I. Objective: To show that we are required, with His aid, to work out our own salvation by obedience to eternal laws.

Second Week. Opening exercises. Preliminary programme. A vocal or instrumental solo. Work and Business. Lesson text: *Teacher Topics*—The Great Objective of Life—Lesson I. Objective: We should make the most of our lives and thus develop character and secure great joy.

Third Week. Opening exercises. Preliminary programme. A short descriptive talk by one of the sisters: "Beautiful English Scenes I Enjoyed This Summer." Lesson text: *Literature*—Life and Literature—Lesson I. Objective: To give the development of Literature through the ages and its function in our every-day lives.

Fourth Week. Opening exercises. Preliminary programme. A classical musical selection. Lesson text: *Social Service*—First Principles of Salvation. Lesson I. Centennial Tract No. 10. Objective: Spiritual laws, like material laws, are to be learned and obeyed, should one desire salvation.—RINTHA PRATT DOUGLAS.

SUNDAY SCHOOL

SACRAMENT GEM FOR OCTOBER

'Tis sweet to sing the matchless love
Of Him who left His home above,
And came to earth—O wondrous plan—
To suffer, bleed, and die for man.

GOSPEL DOCTRINE DEPARTMENT

October 1. Concert Recitation: (See Lesson Leaflet). Lesson

34. "Eternity of the Family Union." Objective: To show the necessity of the Eternal Marriage Covenant as part of the Great Plan.

Social science finds that the chief function of the family is to reproduce both human life and human society with all its values. Sex is the indispensable means for the performance of this function; but as soon as we make it the end, we revert to a life which is lower even than the brutes. Suggested questions:

1. What do you think about the Prophet's idea of extending the marriage contract into the next life?
2. What effect does divorce have (a) on the parties to the contract, (b) on the children?
3. To what extent is society in general interested in the question of marriage and divorce?

October 8. Lesson 35. "The Worth of Souls." Objective: To show that everything in life must be done with the development of the human soul in view. This is not so easy as it looks. In order to see the immense implications of this idea it is necessary to submit every act to the acid test: Does it contribute to soul development in ourselves and others? Here are some problems:

1. Should a child be forced to do anything? Or is there some better way? Explain.
2. What is the duty of parents in the matter of law observance?
3. Is it true that the community and the family are what individuals make them? Explain.

October 15. Lesson 36. "If Ye Receive not the Spirit." Objective: To show that the privilege of teaching, whether in the home, the school, or the Church, is worth understanding and doing well; but also that true teaching demands the Spirit in order to be most effective. Suggested questions:

1. Teaching may be done by (a) conduct and (b) words. Which is more effective usually?
2. In what capacities may one teach?
3. Should teaching be regarded as a duty or a privilege? Just what do you mean by these two words?

October 22. Lesson 37. "The Forgiveness of Sin." Objective: To show that the mercy of God is limitless; that sins bring their own punishment. Suggestions for class consideration:

The Word of Wisdom:

1. Enumerate the things forbidden to be used by man.
2. Name the things declared to be good for man.
3. How should the suggestions made be applied in our lives? Why is moderation recommended?

October 29. Open Sunday.

NEW TESTAMENT

October 1. Concert Recitation: Luke 16: 10-12, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will

commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Lesson 33. "By Their Fruits Ye Shall Know Them." Objective: To show that a true prophet manifests in conduct and in attitude the fruits of the Spirit of God, and that the principle of this lesson applies to all people in their daily work and social relations.

October 8. Lesson 34. "The Letter Killeth, but the Spirit Giveth Life." Objective: To show that the salvation of mankind comes about through observance of the spirit as well as the letter of the Gospel; also that means and ends should be distinguished and properly valued.

October 15. Lesson 35. "The Moral Courage of Jesus." Objective: To show how courage in its highest form was shown in the life and ministry of Jesus.

October 22. Lesson 36. "Moral Courage of the Ancient Apostles and Prophets." Objective: To show how the Holy Ghost helps to make heroes of those that receive it, and how moral courage is a great factor in making strong and socially useful men and women.

October 29. Lesson 37. "Trustworthiness." Objective: To teach the great value of being trustworthy in both private and public affairs.

PRIMARY

(Note: The Primary section of the Auxiliary Guide pertains to the Primary class in the Sunday School organization only, and is not to be confused with the lesson instructions and helps for the Primary Association that come from the Mission Primary Association Superintendency.)

October 1. A Picture Lesson or a Review.

As the children look at the pictures you may have, let them tell the story and as far as they can, its meaning. Ask the children a lot of questions on the story the picture represents.

October 8. Lesson 73. "The Message to the Shepherds." Text: Luke 2: 8-20. Objective: The more we love, the more we give.

October 15. Lesson 74. "The Presentation in the Temple." Text: Luke 2: 22-38. Objective: The more we love, the more we give.

October 22. Lesson 75. "The Visit of the Wise Men." Text: Matt. 2: 1-11. Objective: The more we love, the more we give.

October 29. Lesson 76. "The Flight Into Egypt." Text: Matt. 2: 13-23. Objective: Obedience to the promptings of the Spirit of the Lord brings protection. Application: Help the children to understand that every one of them has a guardian angel who will watch over him and tell him of danger if he will listen to its voice. Help them also to realize that they must "keep their ears open" always so that they will be able to hear this voice, and the more they listen and obey it, the louder and more often it will seem to whisper to them.—*Instructor.*

It is suggested that the two and one-half minute talks be based upon the following topics: "By Being Faithful in the Small Things, We Pre-

pare Ourselves For That Which is Greater" (See Luke 16: 10-12), and "Why I Should Heed the Still Small Voice."

For singing practice during the month of October, the following songs are suggested: "God Our Father, Hear Us Pray," and "Come Sing to the Lord."—L. T. N.

MUTUAL IMPROVEMENT ASSOCIATION

PROGRAMME—1933-34 SEASON

"The 1933-34 season the most far-reaching and effective in the history of the Mutual Improvement Association." This is the objective, as the climax of the greatest cultural-recreational programme the Church has ever attempted, of thousands of M. I. A. workers the world over. The British Mission wants to be second to none in fulfilling this aim. Brother Oscar A. Kirkham, on his recent visit to Europe, gave us the recipe for this achievement: "Spend a little time every day for M. I. A." Consistent effort will bring results. That is the law of advancement.

If we are to completely realize this objective, we must develop our local branch organizations into energetic, active forces as well as develop the gifts within us. For this reason, M Men, Gleaner and Bee Hive departments are to be actively encouraged in every branch, for of such is the real life-blood of mutual improvement. Even the smallest branch, if possible, should attempt to follow at least one phase of the departmental plan.

Regular weekly meetings during the coming year will include opening exercises, a 45 minute class study period, and a 45 minute activity period. In the larger branches it is hoped that the first period will be the scene of real departmental work, with four classes, Adult, M Men, Gleaner and Bee-Hive meeting simultaneously. In the smaller branches it is hoped that either an M Man, a Gleaner, or a Bee-Hive class, in addition to the Adult class will be held. Under certain conditions, perhaps, the Adult class might even be dispensed with entirely, in the interests of a group of young people who should follow the M Men-Gleaner Girl Programme, and the whole membership join in the activities of the younger group.

The text for the Adult class, "Religion A Way of Life," by Guy C. Wilson, opens with a discussion of "Why has the 20th century thrown all religious beliefs overboard?" From this beginning, Professor Wilson continues his timely treatise on the force of religion in daily life in a manner that is at once interesting and highly instructive. The text lends itself readily to interesting discussion.

In an organized Association, the M Men department includes the male members between the ages of 17 and 24. The study course, "Youth and Life," is one that will appeal to all men and boys. It is a logical, terse treatment of a young man's chances for success in the modern world, and how he may make the most of them. We urge that all branches, though their numbers be extremely few, try to organize an M Men's club, for it is an organization that grows once given a foothold.

The Gleaner department includes young ladies between the ages of 17 and 24. However, let it be clearly understood that anyone,

young or old, can affiliate with either this or the M Men organization, and derive the unusual benefits therefrom. The Gleaners study "Building a Life," and take up the "Treasures of Truth" project this year.

On the first week night meeting of the month, the M Men and Gleaners meet jointly for the entire meeting, and take up their study on "Personality," which is provided in both manuals. This monthly meeting-together should prove interesting to those branches that decided to take M Men and Gleaner work, even though it be in preference to work in the Adult department.

If the youth of the branch is not being provided for, we are not fulfilling our most sacred obligation. Hence, Bee-Hive work must, and will progress in the British Mission. Let it be remembered that all of these classes meet during the first 45 minute period, then come together for the activity period.

Music will be the activity pursued during the months of October, November and December. Drama will be the chief objective for the months of January, February and March. In conjunction with these two major headings, exercises in speech, story-telling, and dancing will also be outlined for our "mutual Improvement." This year we are going to use the Music Activity Manual, and the Drama Activity Manual as prepared by the General Boards. These two booklets are wonderfully fine in their scope, and should be in the hands of every branch activity committee. Supplementary material and helps from the Mission Board will give additional aids in conducting a successful participation programme. In this connection, the Mission Board will give special recognition to branches who comply with certain requirements in music, drama, speech and story-telling, as will be outlined in the Branch Achievement Programme which has for one of its objects also a Branch Honour Day, and a huge District M. I. A. Festival in the spring.

"Every Member a Participating Member," is the slogan for the 45 minute activity period. With the fine available materials and the present organizations functioning, we can all "develop the gifts within us" and push forward to the successful completion of this great cultural programme.

GUIDE FOR OCTOBER

Slogan: "Inspired by the refining influences of 'Mormonism' we will develop the gifts within us."

First Night: Opening exercises. Slogan talk, "My personal thought for applying the new slogan." 45 Minute Class Period:

ADULT CLASS: Study the preliminary material in Adult Department Guide, "The Programme and Projects," pages 10-17. Objective: The many opportunities within our grasp will be helpful in building up our Adult Class.

M MEN—GLEANER GIRLS: Meet jointly. (First night of month). Lesson: "Personality—What Is It?" Pages 107-112 of "Youth and Life." Also in Gleaner manual.

ACTIVITY PERIOD: (45 Minutes) Music Appreciation and Participation. Outline for Music Activity Directors, pages 17-21 of the Music Activity Manual.

Second Night: Opening exercises. Slogan talk, "I will strive

to appreciate and recognize the value of good music." 45 Minute Class Period:

ADULT CLASS: "The Appreciation of Literature," pages 22-25 of the manual. Assign members to retell one of Dickens' stories, and read poems by Burns, Wordsworth, or Tennyson, at least one week in advance. Objective: In order to progress we must partake of the good books around us.

M MEN: "Youth and Life," Chapter One—"Where We Stand." Pages 11-14.

GLEANERS: "Building a Life," Lesson One.

ACTIVITY PERIOD: (45 Minutes) Music Appreciation and Participation. "The Rhythmical Element," pages 21-25 of the Music Manual.

Third Night: Opening exercises. Vocal solo by a member of the Y. L. M. I. A. (On the third night of the month, use special numbers, but repeat the slogan as usual.)

ADULT CLASS: Lesson: The instructions, "How to use this manual," pages 31-32; and Chapter One of the text. "Facing the Facts in Religion."

M MEN: Chapter Two of "Youth and Life." "Where Are We Going?"

GLEANERS: Lesson Two of "Building a Life."

ACTIVITY PERIOD: (45 Minutes) Music Appreciation and Participation. Pages 26-31 of the Manual. Have your group participate in the singing games.

Fourth Night: Opening exercises. Slogan Talk: "The necessity of honest effort in developing my gifts." 45 Minute Class period:

ADULT CLASS: Lesson: Chapter Two, "What is Religion?" Be sure to use the problem paragraphs at the beginning of every chapter in the text.

M MEN: Chapter Three of "Youth and Life." "I will Become More Than I Am!" Note questions for discussion at the close of each chapter.

GLEANERS: Lesson Three, "Building a Life." Begin "Treasures of Truth" project.

ACTIVITY PERIOD: Music Appreciation and Participation. Remainder of Chapter on "Basis of Unity Between Music and the Dance," pages 31-35.

GLEANER DEPARTMENT

It is the hope of the Mission Board that all branches will give serious consideration to the Gleaner programme and, if possible, adopt it for the young women who have completed Bee-Hive work. It is a necessary step in the progress of our young women, and if there are not sufficient in the branch to formulate a group, the older women should be willing to join them. It is a work that all will enjoy. The young women have been taking the Adult course for many years, and for a year it would be fine if the adult women would help to further the Gleaner work.

The course of study, "Building a Life," is outlined in months, and can be followed without further guide. Cost of this manual is sixpence. The project work, "Treasures of Truth," will prove of great interest. These books may be purchased—a cover and a pedigree and portrait sheet—for one shilling. However, the

covers can easily be made. You may write to the Mission Board for further suggestions.—I. A. W.

BEE-HIVE DEPARTMENT

Bee-Hive Girls: The following information will help you with Probationary Requirement No. 9. Copy it and keep it in your scrap-book for future use.

Union Jack. The national flag of the British Empire is the Union Jack, in which are combined, in union, the crosses of St. George, St. Andrew, and St. Patrick. Before the Combination, St. George had long been a patron saint of England, and his banner, its national ensign. St. Andrew, in the same way, was the patron saint of Scotland. On the union of the two crowns, when James I came to the throne, he issued a proclamation ordaining that "henceforth all our subjects of this Isle and Kingdom of Greater Britain, and the members thereof shall bear in their maintop the red cross commonly called St. George's cross, and the white cross commonly called St. Andrew's cross, joined together to a form made by our heralds and sent by us to our Admiral to be published to our said subjects; and in their foretop our subjects of South Britain shall wear the red cross only as they were wont and our subjects of North Britain in their foretop, the white cross only as they were accustomed." This was the first Union Jack, as it is called; strictly, though, the name is Great Union. It is only a Jack when flown from the Jackstaff of a ship of war. At the death of Charles I, the union with Scotland being dissolved, the English flag became the simple cross of St. George again. But when Cromwell became protector the union flag was restored, with the Irish harp added in the center. On the restoration, Charles II removed the harp and the original union flag was reinstated, and continued until 1801, when on the legislative union with Ireland, the cross of St. Patrick was incorporated in the Union flag, and the Union Jack became as it is to-day.—KATHERINE HORNER.

At the regular monthly Sunday Night Conjoint Meeting, make a special effort to have every member of the M. I. A. present. Talks on the new season's work and on the history of the M. I. A. as a recreational force should be given.—G. H. D.

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